

AN
EXPOSITION
ON THE
Church Catechism,
By way of
Question and Answer:
Together with a
SHORT SYSTEM,
AND
BRIEF HISTORY
OF
RELIGION.

The Second Edition, corrected and enlarged,

By GEORGE RAYMOND, M.A.
Minister of St. Lawrence in Ipswich.

LONDON,

Printed for *Walter Kestilby*, at the *Bishop's*
Head in St. Paul's Church-Yard, 1695.

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L O N D O N

Printed for Wm. Knolly, at the Bible's
Head in St Paul's Church Yard, 1825.

TO THE
READER.

HAVING for many Years (with some Satisfaction) expounded upon the Church-Catechism, in the Method here observed, I thought it might be of some use, to put the substance of such Expositions into the Hands of those who are my Charge; as a help to the Memory of Youth, and to lay for them a Foundation of Religious Knowledge, and to serve Masters of Families and others, as Topicks or Hints from whence to instruct those under their Care. Now being encouraged to hope that these my Labours (how small soever) may be of more general use than that, for which they were first intended: I have made this second Edition more publick; and added thereto a larger System of Religion, more comprehensive and instructive than the former; and have supported every Article

TO the READER.

with Scripture-Proofs: Which Performance, I hope, may be useful and acceptable, not only to Novices, but to others who desire a wise Understanding of our holy Religion, and to profit in Knowledge and Holiness. May all that are concerned, use this and other Helps for that Purpose, as those who remember they must render an Account thereof to God: And may they be filled with the Knowledge of his Will in all Wisdom and Spiritual Understanding; and walk worthy of the Lord unto all pleasing, being fruitful in every good Work, and encreasing in the Knowledge of God. Amen.

George Raymond.

**AN
EXPOSITION
ON THE
Church-Catechism,**

By way of

Question and Answer.

Quest. W *Has are you put in mind
of by your Christian
Name?*

Ans. That I am in-
gaged, do profess, and ought to worship God
through Jesus Christ. *Gal. 3. 27. Col. 3. 17.*

Quest. *When made you this Engagement and
Profession?*

Ans. At my Baptism I covenanted with God
to renounce all false Worship and Religion,
and to learn diligently, and practise constantly
the holy Religion of Jesus Christ. *Mat. 28.
19, 20. 2 Tim. 1. 19.*

Quest. *You say that you were then made a
Member of Christ; what understand you thereby?*

A 3

Ans. That I was then added to the Church, which is the Body of Christ; and do ever since partake of Grace and Help from him, who is the Head thereof. *Acts* 1. 41. *Eph.* 1. 22, 23. *Col.* 2. 19.

Quest. How were you made a Child of God?

Ans. I promised to behave my self as a dutiful Child towards my heavenly Father; and God owneth me as his adopted Child that hath a right to the Blessings of his Family, and may have free access unto him as a gracious Father, thro' Jesus Christ. *Eph.* 5. 1. *Gal.* 3. 26. *Rom.* 8. 15.

Quest. How are you made an Inheritour of the Kingdom of Heaven?

Ans. The Religion of Christ which I profess, teacheth the only true way to Life Eternal; and doth promise it upon certain Conditions, which I have undertaken by God's Grace to keep and perform. *1 Pet.* 1. 3, 4. *2 Pet.* 1. 10, 11.

Quest. How did you covenant against false Religion?

Ans. My Godfathers and Godmothers promised in my Name, that I should forsake the Devil and all his Works? &c.

Quest. What mean you by forsaking the Devil and his Works?

Ans. That I abhor all Idolatry, especially the Worship of evil Spirits, all seeking to them, or to those that deal with them: that I flee especially from the devilish Sins of Murder, Cruelty, and Malice; Pride, Envy, and Lying, and seducing

seducing others to sin. I Cor. 10. 30. *48.* 19.
19. Job. 8. 44.

Quest. *What mean you by the Pumps and Vanities of this wicked World?*

Ans. That I partake not in any Idolatrous or wicked Customs, such as the Processions of Images, and the like; that I abstain from Riot, Luxury, and unseemly Bravery; delight not in evil Company, or yield to ill Custom, but be singular rather than wicked. 1 Cor. 10. 21. Rom. 12. 2. Prov. 1. 10.

Quest. *What are the sinful Lusts of the Flesh which you renounce?*

Ans. The filthy Mysteries of Pagan Worship, and all Uncleaness, and Intemperance; and all consenting to what is evil, for the fulfilling any Inclination or Appetite of my own, Eph. 5. 11, 12. 1 Pet. 4. 3, 4. Jam. 1. 14, 15.

Quest. *How did you covenant for the true Religion?*

Ans. My Godfathers promised in my Name, that I should believe all the Articles of the Christian Faith, and keep God's holy Will and Commandments, &c.

Quest. *What are you obliged to by this Promise?*

Ans. To believe that Jesus is the Son of God, diligently to study his Doctrine, to be teachable and to receive the Truth in the love of it; to govern my Heart and Life thereby; to make a publick Profession thereof, and to continue thus doing to my Life's end. 1 Pet. 2. 2. Col. 2. 6, 7. Heb. 3. 14.

Quest. What Instruction doth the Catechism you have learned contain for this Purpose?

Ans. It teacheth *Four* things: *First*, The principal *Truths* to be known and believed; *Secondly*, The chief *Rules* of *Life*, containing the things to be practised, or to be avoided; *Thirdly*, *Instruction* for what, and how to pray; and *Fourthly*, The *Nature*, *End*, and *Use* of the two *Sacraments*, which *Christ* hath ordained as generally necessary to *Salvation*.

Quest. Where are you taught the Truths most needful to be known and believed?

Ans. In the *Creed*, commonly called the *Apostles*, containing a *Profession* of the *Truth* of *Religion*, taught and confirmed by the *Father*, *Son*, and *Holy Ghost*. *Mat.* 28. 19. *2 Tim.* 1. 13.

Quest. What is true Faith or Belief?

Ans. To know, and believe in *Scripture Account*, signifies such *Understanding* and *Perswasion* of the *Truth*, whereby we are moved to *suitable Practices*. *1 Job.* 2. 4. *Jam.* 2. 20. *Heb.* 11. 13.

Quest. When therefore may you be said to have true Faith, or rightly to believe in God?

Ans. When I am so thoroughly perswaded that *God* is, and that he is the only *Happiness* of *Men*, as to yield him my chief *Trust* and *Obedience*, studying to know and love him, and to do his *Will* heartily, and before all things. *Heb.* 11. 6.

Quest. What is God?

Ans.

Ans. God is a most pure and perfect Spirit; infinitely great and good; without Cause, and the Cause of all things. *Job. 4. 24. Psal. 86. 10. and 119. 68. Rev. 22. 13.*

Quest. How do you know there is a God?

Ans. God is seen in all his Works, nor could the World make it self; the Consciences of all Men witness this Truth, and the Word of God confirms it: the working of Miracles, and the fulfilling of Prophecies, are also Proofs that there is a God. *Rom. 1. 19, 20. Isa. 46. 9. 10.*

Quest. Are there any more Gods than one?

Ans. There is but one God the Father, of whom are all things; there is no reason to conceive any more, and God hath told us that there is none besides him. *Eph. 4. 6. Isa. 46. 9.*

Quest. Why call you God the Father Almighty?

Ans. Because he is the Father of our Lord Jesus Christ, of Angels, and of Men, the Maker of all things, and hath the ordering and government of all that he hath made. *Eph. 3. 14. 15. AEs. 17. 25, 26.*

Quest. How did God make the World?

Ans. He made this visible World in six days, in that Order and Manner, as is declared in the first Chapter of Genesis. *Gen. 1. 1. Jer. 10. 11, 12.*

Quest. How, and in what Estate was Man made?

Ans. God form'd his Body of the Earth, and

and put therein a living Spirit, having Understanding and Will; yea right Knowledge and Wisdom meet to enjoy God, and to have Dominion over the Creatures, which also he put under him. Thus God made Man in his own Likeness. *Gen. 2. 7. and 1. 26, 27. Eccl. 7. 29.*

Quest. What was Man obliged to, being thus created?

Ans. To glorifie God, and to do his Will.

Rom. 11. 36. Dan. 5. 23.

Quest. Did Man continue so doing?

*Ans. No; for God to try him gave him a Commandment, which he broke, and thereby offended God, lost the Enjoyment of him, and being guilty of Sin, became liable to Death. *Gen. 2. 17.**

Quest. What followed hereupon?

*Ans. The Nature of Man became corrupt, and the whole World guilty before God. *Rom. 5. 12. and 3. 23. Gen. 6. 5.**

Quest. Did God leave Mankind in this Estate.

*Ans. No, but mercifully vouchsafed them Pardon of Sin, and Grace for Repentance through Jesus Christ, whom in fulness of time he sent into the World. *Rom. 3. 24, 25. & 5. 18.**

Quest. How did God first attempt to restore fallen Man to Repentance?

Ans. He reinforced the Law written in their Hearts, by sacred Traditions, special Providences, and extraordinary Preachers of Righteousness; and in every Nation, he that feared God,

God, and wrought Righteousness, was accepted of him. *Gen. 9. 8, 9. 1 Pet. 2. 5, 6, 7. Act. 10. 35.*

Quest. How did God most fully dispenſe his Grace for the Recovery of Men?

Ans. By ſending his only begotten Son, to become Man, and work our Redemption. *Heb. 1. 1, 2.*

Quest. What means the Name Jeſus given to the Son of God manifested in our Fleſh?

Ans. It ſignifies a Saviour or Redeemer; and that he ſhould ſave us from our Sins, *Mat. 1. 21.*

Quest. Why is he called Chriſt or Anointed?

Ans. Becauſe he became our Saviour by God's ſpecial Appointment; and was made unto us a Prophet, a Prieſt, and a King. *Luk. 4. 18. Act. 4. 27.*

Quest. How was the Son of God made Man?

Ans. He took our Fleſh of the Virgin Mary, was miraculoſly born of her, and became in all things like unto us, Sin only excepted. *Luk. 1. 35. Heb. 4. 15.*

Quest. What hath Chriſt done for our Redemption?

Ans. He taught us the Will of God, and the true way to his Favour, and to Eternal Life confirmed by many gracious and wonderful Works, ſet us a perfect example of Life, ſuffered extremely, and dyed on the Croſs for our Sins, roſe again the third day, and is aſcended into Heaven

Heaven, that to appear before God for us. *Job*,
12. 42. 10. 14. 10. 38. 1 Pet. 3. 21. 1 Cor.
15. 3. 4. Heb. 9. 24.

Quest. What means his sitting at God's right Hand?

Ans. That he is most high in the Power and Glory of God the Father, and hath all things in Heaven and Earth put in Subjection to him. *Ephes. 1. 21. 22. 23.*

Quest. What hath Christ done for our Salvation, since he ascended into Heaven?

Ans. He hath caused the Terms of our Reconciliation with God, Faith, Repentance, and Remission of Sins, to be every where preach'd in his Name: and sent us a mighty Grace from Heaven to enable us to believe and repent that we may be saved. *Luk. 24. 47. 2 Cor. 3. 6. Phil. 4. 13.*

Quest. By what means especially hath he done this?

Ans. By sending the Holy Ghost from Heaven. *1 Thes. 1. 5. Luk. 11. 13.*

Quest. What is the Holy Ghost?

Ans. The third Person in the Blessed Trinity, the Spirit of God, and of the Son, the Worker of all Grace, which doth inspire, move, and sanctify the Hearts of Men. *1 Job. 5. 7. Job. 13. 26. Gal. 5. 22.*

Quest. How, and for what end was the Holy Ghost given or sent?

Ans. The Apostles and first Preachers of the Gospel, by extraordinary Gifts of the Holy Ghost

Ghost were fitted for, and assisted in that Work: and his especial Grace doth, and shall accompany the preaching of the same Gospel unto the end of the World. 1 Cor. 12. 8, 9, 10. 2 Cor. 13. 6. Job. 14. 16.

Quest. How doth the Holy Ghost sanctifie the Hearts of Men?

Ans. Through the Knowledge and Belief of the Truth, and by his continual Motions working in them a Hatred of Sin, and Love of Righteousness; strengthening them also in Temptation, and comforting them in all Difficulties and Distresses, so that they do persevere to mortify Sin, and to lead holy Lives. Ephes. 1. 17, 18. Rom. 8. 13, 14. 1 Thes. 1. 5. 1 Pet. 1. 5.

Quest. Whom doth the Holy Ghost sanctifie?

Ans. All the Elect and chosen People of God, that is, all Christians do partake of his Grace; but some do quench, grieve and resist the Spirit, they only that are led by it, do walk in, and bring forth the Fruits of the Spirit, and thereby made meet to inherit Eternal Life. 2 Thes. 2. 13. 1 Pet. 1. 12. Heb. 6. 4, 5.

Quest. Why are Christians called the Church of Christ?

Ans. They are called and chosen out of the World, to be his peculiar People; over whom he rules, and upon whom he bestows the singular Gifts and Graces of his holy Spirit. 1 Pet. 2. 9, 10. Ephes. 5. 26, 27.

Quest.

Quest. Why call you this Church Catholick or Universal?

Ans. Because it is not limited to one People as of old to the Jews; but made up of all People, spread over the whole World. *Ephes. 2. 14. Mat. 28. 19.*

Quest. What makes Men Members of this Church?

Ans. Admission into the Church by Baptism with a Profession of the Truth, as it is in Jesus, and of Obedience thereto, makes Men visible Members; and the inward Sanctification of the Spirit through the Belief of the Truth, makes them real Members of the true invisible Church of Christ. *1 Cor. 1. 2. Ephes. 2. 22. 1 Pet. 2. 4. 5.*

Quest. Wherein consists the Communion of Saints?

Ans. In the Inward Fellowship of Faith, Hope, and Charity; and external Fellowship in religious Assemblies, for Prayer, Sacraments, and the Preaching of the Word by the Ministers of Jesus Christ. *Ephes. 4. 3, 4, 5. 1 Cor. 10. 17. Acts. 2. 42.*

Quest. Is it necessary there should be one visible Head of the Church?

Ans. Christ hath not so ordained; but hath set Pastors and Teachers in his Church for the edifying of it, and commanded that we keep the unity of the Spirit in the Bond of Peace, and strive together for the Faith of the Gospel. *Ephes. 5. 23. & 4. 11. 12. & 15.*

Quest.

Quest. What Authority then have the Ministers of Christ?

Ans. They have power to hold Assemblies for Christian Worship, to preach the Word, and administer Sacraments, to see that all things be done orderly, to reprove and correct the disorderly, to reject the obstinate: But they are not Lords over Christ's Heritage, he is the Law-giver and Judge. 1 Pet. 5. 2, 3.

Quest. What mean you by that Article, The Forgiveness of Sins?

Ans. That God will not impute Iniquity, unto such as believe in Christ, and repent; that he will accept sincere and lively Faith, instead of perfect Righteousness, and that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all Unrighteousness. Acts 2. 19. Rom. 4. 5. 1 Job. 9.

Quest. Is not this the singular Priviledge of Christians?

Ans. This gracious Covenant of God is made in Christ Jesus, through the Obedience and Sacrifice of his Death, and Remission of Sins is preached in his Name; so that by him we have hope in God, and are freely justify'd from those things from which we could not be justify'd by the Law of Nature or of Moses. Heb. 10. 16, 17. Act. 13. 38, 39.

Quest. Will not Christ solemnly absolve and own the Faithful and Penitent?

Ans. Yes, at the day of Judgment he will ju-

justify the Righteous and condemn the Wicked. *Mat. 25. 34. & 41. 2 Cor. 5. 10.*

Quest. How shall Christ come to Judgment?

Ans. In the Clouds of Heaven with Power, and great Glory; and having gather'd all Men unto him, shall make an everlasting Separation between the Good and Bad. *Mat. 25. 31.*

Quest. How shall the Dead come to Judgment?

Ans. They shall be raised in their Bodies, and good Men with glorious and incorruptible ones. *1 Cor. 15. 21, 22. Phil. 3. 21.*

Quest. What shall follow this Judgment?

Ans. The Righteous shall enter into Life everlasting in the Glory of God; and the Wicked into everlasting Death, Destruction, and Damnation with the Devil and his Angels. *Joh. 5. 29. Mat. 25. 46.*

Quest. How have you learn'd to believe in God the Father?

Ans. To confess in Word and Deed, his Being and Providence, inwardly to love, trust, and fear him above all things, to worship him holily, and submit to his Will, all the Days of my Life.

Quest. How must you believe in God the Son?

Ans. Confessing him to be the only begotten Son of God, and Saviour of Mankind, and the only Mediator. I do all things in his Name, and studying his Doctrine, and walking in his Steps,

Steps, I wait for eternal Redemption through him.

Quest. How do you believe in God the Holy Ghost?

Ans. Confessing him to be the Spirit of God the Father, and of the Son, with them to be worshipped and glorified; receiving the Testimony he hath given unto Jesus, admiring his wonderful Gifts, I do also most earnestly desire to be fill'd with his sanctifying and comforting Presence, and resolve to comply with his holy Motions.

Quest. Therefore all the true Faith and Knowledge, is it not practicable?

Ans. Yes, for if we say we know God and keep not his Commandments, the Truth is not in us. 1 *Job.* 2. 4. *Job.* 13. 17.

Quest. Where doth your Catechism teach you the chief Rules of Life or Practice?

Ans. In the ten Commandments which God himself spake to the Jews; in which are contain'd the principal Heads of my Duty toward God, and toward my Neighbour. *Deut.* 4. 13. *Mat.* 22. 37, 38, 39, 40.

Quest. What Duty toward God do you learn in the first Commandment?

Ans. To know and acknowledge the one true God, the Maker of Heaven and Earth, the God of Israel, the God and Father of our Lord Jesus Christ, and him only. 1 *Cor.* 8. 5.

Quest. What is it to know and acknowledge God?

B

Ans.

Ans. Holily to contemplate his Nature and Works, to yield him inward Reverence and outward Worship, to love and trust him above all things, and to imitate him as we are able, to believe and obey his Word, and serve him truly all the days of our Life. *Deut.* 6. 4, 5. *Mat.* 4. 10. *Isa.* 25. 9. & 44. 17.

Quest. What are the things contrary to this Commandment?

Ans. To be negligent of God, to love any thing equal with him, to give his Honour and Worship to any thing beside him. *Psal.* 10. 4. *Col.* 3. 5. *Rom.* 1. 21. & 25.

Quest. What Duty do you learn in the second Commandment?

Ans. To worship God agreeably to his nature, and with the best of our Understanding, without Images, and with a holy Worship. *Psal.* 29. 2. *Job.* 4. 24.

Quest. What are the things Contrary to this Commandment?

Ans. To make any Image of God, or to serve him by worshipping Images, as the Heathens used to do, or by any other Rites, that take away from the Glory of God, and the Profit we should receive by his Service. *Deut.* 4. 15. *Rom.* 1. 23. *Col.* 2. 22, 23.

Quest. What learn you by the Threat against those that break this Commandment?

Ans. That Idolatry is spiritual Whoredom, most highly provoking to Almighty God, that his Jealousie will pursue those especially that bring

bring it into his Church, that therefore we carefully avoid all appearance of so great an Evil. Ezek. 16. 35, 36. Rev. 17. 2. 1 Cor. 10. 14.

Quest. What Duty do you learn in the third Commandment ?

Ans. To swear in Judgment and Truth, and to perform my Vows, to honour God's holy Name and Word, and all sacred things by a reverent Use of them. Numb. 30. 2. Deut. 6. 13. Lev. 22. 15.

Quest. What is contrary to this Command ?

Ans. To give God's Name unto Idols, to swear by any Creature, to swear falsely or commonly, to vow rashly, or to break our lawful Vows. Hos. 4. 15. Zephon. 1. 5. Mat. 5. 34.

Quest. What Duty do you learn in the fourth Commandment ?

Ans. That we be mindful to praise the great Creator in his Works; that we frequent the Assemblies for his Worship, that we keep holy the Lord's day, which with good reason comes in place of the Jews Sabbath, and that Parents, Masters and Magistrates take care that God be worshipped by those under their Charge. Psal. 95. 6. Acts 20. 7. Jos. 24. 15.

Quest. What is contrary to this Commandment ?

Ans. To be negligent of God's publick Worship, and of the Honour of God and the spiritual Benefits that would derive from a Religious

Observation of the Lord's day; not restraining Profaneness in those under our Charge, nor resting our selves from Sin. *Heb. 10. 25. & 4. 10. Psal. 101. 2.*

Quest. What is the Summ of the Second Table?

Ans. To love my Neighbour, that is, every Man, as my self; and to do unto them, as I would they should do unto me. *Mat. 22. 39. & 7. 12.*

Quest. What are the chief Vertues or Branches of our Duty that respect our Neighbour?

Ans. Justice in maintaining their Rights, Equity in claiming our own, Faithfulness in fulfilling our Promises and Trusts, and satisfying their Reasonable Expectations, Mercy in relieving their Wants, and forgiving Injuries, Peaceableness in bearing their Infirmities, avoiding Strife, and making up Differences, when they happen. *Psal. 15. 2. Luke 6. 36. Rom. 12. 18.*

Quest. Are there not besides, particular Duties towards Relatives?

Ans. Yes, and they are chiefly comprehended in the fifth Commandment.

Quest. What Duty do you learn in the fifth Commandment?

Ans. That Inferiours reverence, support and obey their Superiours, whether natural or civil Parents, Family-Governours, or Spittitual Pastors and Teachers: that they honour the aged, and

and good Men, and that Superiours carefully provide for the good of their Charge, be gentle and courteous to Inferiours. *Ephes. 6. 1. Rom. 13. 1. Heb. 13. 17. Ephes. 6. 5. Levit. 19. 32.*

Quest. What are the chief Sins against this Command ?

Ans. To speak evil of Governours, to lessen their just Authority, to disobey their reasonable Commands, to deny their due Maintenance, to trouble their Government by Sedition and Unquietness, to neglect to pray for them. *Act. 23. 5. Rom. 13. 2, 7. 1 Tim. 2. 1, 2.*

Quest. What on the part of Superiours ?

Ans. To seek themselves and their own Wills, neglecting to provide for the good of their Charge. *Rom. 13. 3, 4. Mar. 10. 43, 44.*

Quest. What learn you in the sixth Commandment ?

Ans. To be tender of my Neighbour's Life and Health, and contribute thereto as I am able. *Gen. 9. 5, 6. Job 31. 19, 20.*

Quest. What are the Sins contrary hereto ?

Ans. Killing wittingly and without Authority, Duelling, Maiming, Revenging our selves, also Hatred and Malice kept in the Heart, causeless and immoderate Anger, laying a Snare for our Neighbour's Life, and much more for his Soul. *Mat. 5. 21, 22. & v. 39. Jer. 5. 26.*

Quest. What Duty learn you in the seventh Commandment ?

Ans. That Faith be kept between Married
B 3 Persons,

Persons, that all Persons either marry or abstain, and that we keep our Hearts pure, as well as ours Bodies. *Heb. 13. 4. Mat. 5. 32. & 5. 27, 28. 1 Cor. 7. 9.*

Quest. What are the Sins forbidden by this Commandment ?

Ans. Not only Rape, Incest, Whoredom, and Adultery ; but also Fornication, Laciviousness, filthy Communication, looking upon a Woman to lust after her, and making provision for the Flesh. *Ephes. 5. 3, 4, 5. Rom. 13. 14.*

Quest. What doth the eighth Commandment teach you ?

Ans. To be true and just in all my Dealing, chearfully to render every Man his Dues, and to lend them charitable Assistance for getting a Livelyhood, and to make restitution for any Wrongs done by me. *Rom. 13. 8. Deut. 15. 7, 8. Lev. 6. 4.*

Quest. What is contrary bereunto ?

Ans. To take away the Goods or Property of our Neighbour, by Violence or Fraud, to detain what we owe him, without his Consent, to see him oppress, and refuse to help him, to be unmerciful, and to abuse publick Charities. *1 Thes. 4. 6. Jam. 5. 4. Mat. 3. 8.*

Quest. What doth the ninth Commandment teach you ?

Ans. To speak the Truth from my Heart, to be tender of my Neighbour's Credit and good Name, to think and speak the best of him. *Psal.*

Quest. What Sins are forbidden in this Commandment ?

Ans. False Witness in Judgment ; and in common Discourse, Lying, Slandering, Tale-bearing, Flattering, and Dissembling ; also uncharitable Judging, and evil Surmising. *Exod.* 23. 1, 2. *Jam.* 4. 11. *Psal.* 12. 2.

Quest. What learn you by the tenth Commandment ?

Ans. To be content with my own Estate, and Portion, and to govern all my Desires and Inclinations so, that I consent to nothing contrary to Piety or Charity. *Heb.* 13. 5. *Col.* 3. 5.

Quest. What Sins are forbidden in the tenth Commandment ?

Ans. Envyng the Portion of others, discontent with my own, distrustful and perplexing Carefulness, and to consent to any Desire that is ungodly or uncharitable. *Mat.* 20. 15. *Luke* 12. 22. & 29.

Quest. How must you keep these Commandments of God ?

Ans. In understanding and Conscience, affectionate Choice, and constant Practice, with Watchfulness, Diligence, Delight, and perseverance ; intirely, penitently, and professedly, without being ashamed. *Deut.* 11. 18, 19. *Luk.* 1. 75. *Jam.* 2. 10. *Mar.* 8. 38.

Quest. Can you perform this by your own Strength ?

Ans. No, but in humble dependance upon, and earnest seeking of the Grace of God, which

he hath promised to give to those that ask it.
2. Cor. 3. 5. & 12. 9. Luk. 11. 9, & 13.

Quest. Ought you not therefore to pray continually?

Ans. Yes, for thereby I depend upon and worship God, cherish his Grace in me, and receive the Increase of it, and oblige my self to keep his Commandments more diligently for the future. *Luke 18. 1. & 22, 40.*

Quest. How hath Christ taught you to pray?

Ans. The Lord's Prayer is both an Instruction how to pray, and a Form which Christians ought to use when they pray. *Mat. 6. 9. Luke 11. 1, 2.*

Quest. Unto whom are you taught by it to pray?

Ans. To God only, who is our heavenly Father, both able and willing to supply all our Needs. *Mat. 6. 6, 8.*

Quest. May you not then pray to Angels, and to the Saints in Heaven?

Ans. No for this is to give the Honour of God unto his Creatures, which our heavenly Father will not endure. *Rom. 1. 25.*

Quest. But may you not pray to Saints as Mediatours or Intercessours with God for you?

Ans. No, God is not to be worshipped as far from us; and there is but one Mediatour Jesus Christ, in whom the Godhead dwells, who knows our Needs, and can help us in all things: and thus to pray to Saints, is to suppose them present

present every where, where Prayers are made, and also to put out chief Trust in them, which is to make Gods of them. *Act. 17. 27, 28.*

1 Tim. 2. 5.

Quest. What are you especially taught to pray for ?

Ans. Chiefly for spiritual things, for Pardon of Sins, and Grace to do the Will of God, and that God may be glorified in us. *Mat. 6. 33. & 7. 11.*

Quest. How must you come unto God in Prayer ?

Ans. After the manner of Children to their Father with Reverence, Affiance, and dutiful Affection. *Gal. 4. 6. Heb. 10. 22. & 12. 28.*

Quest. For whom are you taught to pray ?

Ans. Not for our selves only, but for our Brethren, the whole Family of God our Father, and especially for our Brethren in Christ. *1 Tim. 2. 2. Ephef. 6. 18.*

Quest. What particular Instruction did Christ deliver with this Prayer ?

Ans. That we should not think to be heard for much speaking, or use vain Repetition; and that we forgive our Brethren their Trespases, as we would have God forgive us. *Mat. 6. 7, 14, 15. Eccl. 5. 2.*

Quest. What are the Petitions or things asked in the Lord's Prayer ?

Ans. These six, That God's Name may be sanctified, his Kingdom enlarged, his Will performed,

performed, our Lives supported, our Sins pardoned, and our Integrity maintained unto the end.

Quest. What mean you by Hollowing God's Name?

Ans. I pray that the Name of Idols may be abolished, and God alone may be worthily known and worshipped by all Men. *Zeck. 13. 2. Psal. 96. 8.*

Quest. What is meant by the Kingdom of God?

Ans. The Gospel of Christ, which I desire may be receiv'd throughout the World, and so effectually turn men from Satan unto God, that they may have an abundant entrance into the everlasting Kingdom of God in Heaven. *Luk, 10. 9. Act. 26. 18.*

Quest. How do you desire God's Will may be done?

Ans. That all Christians may adorn the Doctrine of Christ, and keep his holy Commandments with Diligence, Faithfulness, and Chearfulness, as the Holy Angels keep the Laws of the Heavenly State. *Tir. 2. 10. Psal. 103. 20.*

Quest. What mean you by Daily Bread?

Ans. That our Heavenly Father would give us from time to time, what is needful and convenient for the support of our Lives, blessing our honest Labours for that purpose. *Prov. 30. 8. 2 Cor. 9. 10.*

Quest. What desire you in this Petition, Forgive us our Trespases?

Ans.

Ans. That God will not correct us in his great Wrath for our many Sins, and that he will free us from everlasting Death due to them, and that he will so perfect our Repentance, and our Charity, that we may entertain comfortable Hopes of such his Mercy. *Psal.* 6. 1. *Act.* 3. 19.

Quest. What means the Condition added, *As we forgive, &c?*

Ans. Without this we cannot expect Forgiveness from God; but when we imitate his Mercy we have a Title to it; we do also more easily believe his readiness to forgive us, and have a comfortable Pledge of our final Absolution at the last Day. *Mat.* 6. 14, 15. *Luke.* 6. 36.

Quest. What desire you of God in the last Petition, *Lead us not, &c?*

Ans. That God will not suffer us to be tempted above what we are able, but so strengthen us under Temptation, that we may not be weary of well doing, nor sin against God for the gaining the greatest Worldly good, or avoiding the greatest Evil. *1 Cor.* 10. 13. *1 Jam.* 1. 14. *Gal.* 6. 1.

Quest. What then is the evil that you ask to be delivered from?

Ans. From the Evil of Sin, that I may not fall into, or continue in it, but be renewed by Repentance, and from the evil one the Devil, that I may be kept from his Delusions and Power. *1 Thess.* 5. 22, 23. *Jude* 24. *Ephes.* 6. 11.

Quest.

Quest. What is the Conclusion of the Lord's Prayer, set down by St. Matthew?

Ans. For thine is the Kingdom, Power, &c. *Mat. 26. 13.*

Quest. What do you acknowledge by this?

Ans. That God alone is worthy of our Worship, and All-sufficient to help us, and will be so for ever, being the same from everlasting to everlasting. *1 Chron. 29. 11, & 13.*

Quest. What is the signification of Amen?

Ans. It's an expression of our earnest Desire, that God will hear us, and that we trust him intirely with all our Requests. *1 Kings 1. 36. 2 Cor. 1. 20. Rev. 22. 20.*

Quest. Must we not then pray with Understanding and Attention?

Ans. Yes, otherwise we cannot say *Amen* to our prayers as we ought. *1 Cor. 14. 16.*

Quest. What is the fourth general Head of Instruction in the Catechism?

Ans. Concerning the Sacraments, the true Ule and Benefits of them.

Quest. The word Sacrament not being in Scripture, in what Sense doth the Church use it?

Ans. To signifie the Badge and Bond of our Christianity, after the manner of the Soldier's Oath, by which he bound himself to his Captain or General. *Gen. 17. 13.*

Quest. Are the Sacraments then merely professing Signs?

Ans. No, they are also Pledges of the divine Favour, and Means, in the due use whereof we become

become partakers of the Grace of God therein signified and represented to us, 1 Cor. 12. 13. John. 3. 5.

Quest. Hath the Church power to ordain Sacraments?

Ans. No, Christ only can appoint the Matter of his Worship, and join to the outward Rite an inward Grace, or bless the Action to a heavenly Purpose. Jam. 4. 12. Mat. 28. 20.

Quest. Why say you the Sacraments are necessary to Salvation?

Ans. They are generally and ordinarily so, because Christ hath commanded the Use of them, and because they are fit means; therefore the contempt or wilful neglect of them is damnable, Heb. 5. 9. 1 Pet. 3. 21.

Quest. Hath Christ ordained but two Sacraments?

Ans. But two, nor can we be obliged to have any more, nor use them with Faith to obtain spiritual Blessings by them. Rom. 14. 23. 1 Cor. 11. 23.

Quest, May not Men receive the outward sign, without Spiritual Effect?

Ans. Yes, the Sacraments are not Charms, but fit means blessed by God to those that faithfully and worthily use them; but unprofitable and hurtful to those that use them unworthily. 1 Pet. 3. 21. 1 Cor. 10. 4, 5. & 11. 29.

Quest. What is the general meaning of Baptism?

Ans. We are thereby made Disciples of Christ, and oblige our selves to learn and practise

life his Religion, the Doctrine taught and confirmed by the Father, Son and holy Ghost.
1 Cor. 10. 2. Mat. 28. 19.

Quest. *What is it to be baptised in the Name, &c?*

Ans. To be devoted or given up to the Faith, Obedience, and Government of the Father, Son, and Holy Ghost. 1 Cor. 1. 15.

Quest. *What is the Summ and End of our baptismal Profession?*

Ans. That we become dead unto Sin, and alive unto Righteousness. Rom. 6. 3. 4.

Quest. *What is the Grace signified and conferred for this Purpose?*

Ans. The renewing of our Spirit by the holy Ghost, enabling us to forsake our Sins, and to live righteously, that we may obtain full Remission of Sin, and eternal Life, Job. 3. 5. Tit. 3. 5, 6, 7.

Quest. *What Faith is required of Persons to be baptised?*

Ans. That they believe Jesus to be the Son of God, and be resolved to learn of, and follow him. Act. 8. 36, 37. Exod. 14. 31.

Quest. *Is not Repentance also necessary?*

Ans. Yes, for the Christian Doctrine is after Godliness, and must be embraced with a Hatred of Sin, and Love of Holiness, and with desire of growing better thereby. 1 Pet. 2. 1, 2. Act. 2. 38. & 41.

Quest. *How are Children then capable of Baptism?*

Ans.

Ans. They are capable of a Covenant-Title to the Blessings of Pardon, Grace, and Salvation on God's Part, and of being oblig'd by Vow and Covenant on theirs; but actual Faith and Repentance is then necessary, when they come of Age to take this Vow upon themselves.

Deut. 19. 10, 11. 12.

Quest. *What reason is there for baptizing Infants?*

Ans. The Piety of Parents dedicating them to God, and initiating them in Religion; their own Capacity of a Covenant Right, the Example of Circumcision, and taking Infants into the Church, among the Jews; their not being excluded by Christ; and the Practice of the Church. *Psal.* 78. 5, 6. *Gen.* 18. 19. *Mar.* 10. 14.

Quest. *Is not Confirmation necessary to Persons baptized in their Infancy?*

Ans. They are obliged (when they come to Years of Discretion) to make a publick Profession of the Gospel; and it is of great use, that they be examined, approved, and assisted by the Prayers of Christ's Ministers, when they thus solemnly confirm their baptismal Vow. *Rom.* 10. 10.

Quest. *Is not Confirmation therefore a Sacrament?*

Ans. No, but a solemn Prayer for and approbation of the Persons, that make this profession of their Faith. *Acts* 8. 15. — 17. & 6. 6.

Quest.

Quest. What is the other Sacrament of Christian Religion ?

Ans. The Lord's Supper, which is a Memorial of the Death of Christ, and the Benefits thereof; a Mean whereby we partake those Benefits, an Engagement to Holiness, and a peculiar act of Christian Communion or Fellowship. *1 Cor. 11. 26. & 10. 16, 17.*

Quest. Is this Sacrament a proper Sacrifice ?

Ans. No, but a remembrance of the one Sacrifice of Christ, made once for all, with an Offering of Praise and Thanksgivings to God and Christ for his Death, and the Benefits thereof. *Heb. 10. 10, 11, 12.*

Quest. Hath Christ ordained the Wine as well as the Bread to be received of all ?

Ans. Yes, for the Cup is his Blood shed, divided from his Body, and he that eats of the Bread, must also drink of the Cup. *Mat. 26. 27, 28. 1 Cor. 11. 28.*

Quest. How are the Body and Blood of Christ indeed received by the Faithful in that Supper ?

Ans. Christ's Body is in Heaven, and not on the Table, but by Faith the Death of Christ is made powerfully present to our Souls, and we are made Partakers of the real Benefits thereof. *Act. 3. 21. Gal. 3. 1. Heb. 11. 1. & 13.*

Quest. What are the Benefits of holy and devout Communion ?

Ans. As our natural Life is strengthened and refreshed by Bread and Wine, so the spiritual Life is nourished by the increase of Faith, Hope, and

and Charity, in the holy Communion. *Psal.*
104. 15. *Job.* 4. 14. *1 Pet.* 5. 10.

Quest. What is the Danger of unworthy Communion?

Ans. To come prophanely, or carelessly without purpose of forsaking Sin, of engaging our selves to God, and giving him thanks, doth provoke him and make us liable to his Judgments, and without Repentance, to eternal Damnation. *1 Cor.* 11. 29, 30.

Quest. Wherein doth worthy receiving consist?

Ans. In discerning the Lord's Body; that is, in a reverent use of the Symbols, and looking through them to Christ crucify'd, having inward communion with Christ by Faith, and with our Christian Brethren by Love unfeigned and fervent. *1 Cor.* 11. 29. *Job.* 6. 56. *Ephes.* 5. 2.

Quest. How ought Persons to prepare themselves that they may receive worthily?

Ans. By examining and exciting their Faith in God, and Thankfulness to him, and Charity to all Men; reconciling themselves also to their Brethren, renewing their holy Resolutions, and having a lively affectionate Sense of the Sufferings of Christ for us, and the inestimable Benefits of his Death. *1 Cor.* 11. 28.

Quest. What is the use of this Preparation?

Ans. Hereby they will be better disposed for inward spiritual Communion, and to receive the Grace of God. *Ephes.* 3. 17, 18, 19.

Quest. Is it part of the Religion of this Sacrament to adore Christ in it, or carry it about for to be worshipped?

Ans. No, but to remember Christ's Death, and to unite our selves unto him; to adore the Sacrament, is to break Christ's Command of worshipping God only: for the Sacrament is in substance but Bread and Wine, though blessed and set a part to a holy Use.

Quest. Is not then the Substance of Bread changed?

Ans. No, that which we eat is Bread, though it be the Communion of Christ's Body, as the Cup is the new Testament, Circumcision the Covenant, and the Lamb the Passeeover; where the Signs have the name of the things signified and exhibited. 1 Cor. 10. 16, 17. Gen. 17. 13. Exod. 12. 11.

Quest. What then is the use and end of the Christian Sacraments and Ministry?

Ans. The same as of the whole Doctrine, that by these we may be made Partakers of a divine Nature, be renewed in the Spirit, and made a peculiar people unto God through Christ, zealous of good Works. 2 Pet. 1. 4. Tit. 2. 12, 13, 14.

Quest. What other Mean beside Prayer and Sacraments, hath Christ ordain'd for our Edification in Faith and Holiness?

Ans. Diligent Study and Exercise in the holy Scriptures. Job. 5. 39. Rom. 15. 4.

Quest. Is it not enough to believe as the Church directs?

Ans.

Ans. No, For we must try the Spirits and receive our Faith from God, and not of Men; Christ and his Apostles proved their Doctrine by the Scriptures, and commended those who compared and tryed it thereby. *1 Job. 4. 1. 1 Thess. 5. 21. Gal. 1. 8. Acts 17. 11.*

Quest. Are the Scriptures to be understood by the unlearned?

Ans. They were given for their Instruction and Help, as well as for the Learned; and are more in danger to be wrested by the Cunning than by the Simple; and though they may be abused as all good things may, yet Ignorance of them is the Cause of Errour most dangerous and damnable. *Luke 16. 29. Dent. 6. 6, 7. 2 Cor. 4. 3. Mat. 22. 29.*

Quest. Are the Scriptures sufficient without unwritten Tradition?

Ans. The Scripture is the Mean chosen by God for our Instruction, and is able to make us wise unto Salvation, without adding thereto an unwritten Rule. And to hold Traditions contrary to the Scripture, is wicked and abominable. *Jude 3. 2 Tim. 3. 17. Mat. 15. 9.*

Quest. What is the pretended use of Tradition, wherein it supplies the defect of Scripture?

Ans. Not in certainty or clearness of any pious Instructions; but to give authority to Doctrines, Rites and Ceremonies not contain'd in, yea, contrary to Scripture, not tending to Edification in Holiness, but to maintain a secular Monarchy in Christ's Church, a pompous and

Pageant-like Worship, yea Superstitious and Idolatrous Practices, which plainly shews that the Scripture neither needs nor will own the Help of such Tradition. *Mar. 7.8. Job. 18.36. Rom. 14.17. Gal. 1.9.*

Quest. How must you read and hear God's Word to profit thereby?

Ans. With reverence and impartial Love of the Truth; for the nourishing of Godliness; using due Helps for the understanding thereof, meditating therein, and being Doers of what we learn from thence. *Jam. 1. 21, 22. Psal. 1. 2.*

A
SHORT SYSTEM
And
Brief HISORY
OF
RELIGION.

*To be committed to Memory or
often Perused.*

Religion is the Skill of ordering
our selves so, as to please
God, and obtain eternal
Life. It is the highest Reason, the
best Wisdom, and the chiefest In-
terest of Man. *Heb. 11. 6. Job. 17. 3.
Job 8. 28. Eccles. 12. 13.*

This Religion is Natural, or Re-
vealed; it is to be learned by a so-
ber use of our Reason, and by dili-
gent Study of the holy Scripture.
Rom. 1. 19, 20. Job. 5. 29.

Revelation doth not contradict
Natural Religion, but restoreth and
 confirmeth the same; establisheth the
 truth of its Principles, and giveth a
 new Authority and Sanction to the
 Rules of Practice. *Rom. 9. 31. I Cor.*
1. 21.

Principles of Natural Religion.

1.
God.

There is one necessary supream
 Being, that is the Cause of all
 Things; upon whom every thing
 else doth depend: And the Existence
 of God is manifested in the Works
 of Creation, and Providence wit-
 nessed in the Consciences of all Men,
 attested by Miracles, and by the ful-
 filling of Ancient Predictions. *Rom.*
1. 20. Acts 17. 25, &c. Psal. 9. 16.
Isa. 46. 9. 10.

2.
*Divine At-
 tributes.*

God is infinitely Great and Good;
 he knoweth all things, and can do
 whatever he will: He is *Holy, Just,*
Merciful, Faithfull, Gracious, the
 chief Good, and worthy of our best
 Affections. *Job 36. 26. Mat. 19. 17.*
1 Job. 3. 20. Job 42. 2. Deut. 32. 4.
Psal. 73. 25.

3.
Providence.

God hath Right to, Authority o-
 ver, and doth Inspect and Govern
 all things: So that we can do no-
 thing without him, but He doth
 what

what pleaseth him. He is to be acknowledged in every Event, for he ruleth all things according to their Natures and Capacities; and fitteth one thing to another: But some Events are the Effects of more visible and remarkable Providence. *Acts* 17. 24, &c. *Dan.* 4. 34, 35. *Eccl.* 7. 14. *1 Tim.* 4. 10. *Exod.* 8. 19. *Psal.* 109. 27.

The Nature of God is the Rule and Pattern of Good; and there is a real Difference of moral Good and Evil: The One is reasonable, fit, and profitable; the Other is absurd, odious, and pernicious. Virtue is Perfective of our Nature and Kind; Vice Destructive of both: Virtue makes us like to the Beings above us; Vice like the Brutes below us. Virtue is the Image of God, and Perfection of Man. *Isa.* 5. 20. *Rom.* 6. 21. *Rom.* 2. 15, 16. *Colos.* 3. 10.

It is God's indispensable Will, that we choose Virtue, which is Good, and abstain from Vice, which is Evil. For so we do good to our selves and others, and keep that order, which God hath appointed for the Common Good. Vice is not only Folly, but Disorder and Rebellion, it affronts the Authority of God, and worketh Confusion in his Kingdom, and maketh the Offender liable to God's governing Justice. *Gen.*

6. 5. 1 Sam. 15. 23. Lev. 20. 13. Isa. 45.
9. Psal. 10. 11, 13. Psal. 11. 6, 7.

6.
*Future
State.*

God will for ever maintain the Difference of moral Good and Evil, by determining the Future States of Men, according to what their present Choice and Works have been. Men by Virtue Improve their Capacity, of a better and more happy State after this; but Vice lays a Foundation for future Misery and Wretchedness. Gen. 4. 7. Rom. 2. 6, &c. Mat. 5. 8. 1 Cor. 5. 10. Rom. 6. 23.

Rules of Practice.

1.
Piety.

We ought to study the Excellencies of the Divine Nature, and to acknowledge them by suitable affections of Reverence, Love, and Trust; to give unto God his Honour and Worship, to yield a willing, entire, and constant Obedience to his Laws, and to submit ourselves to his Providence and Rule. Jer. 31. 34. Mat. 4. 10. Acts. 5. 29. Mat. 26. 39. 1 Cor. 7. 19.

2.
Justice.

We ought carefully to abstain from doing Injury to others, and to make Restitution according to our Ability, for Injuries that we have done: to yield and preserve to all Men their Rights and Dues, whether Natural or Civil; whether they be theirs by Law and

and Custom, or by Promise and Contract : And as we our selves would not have our Lives assaulted, or taken away ; our Reputations impaired, our Trust and Expectation frustrated, our Bed defiled, or Relations debauched, our Goods detained, or Estates diminished by Robbery, Extortion, Oppression or Circumvention ; so must we be careful, not to do any of these Things to others ; but to do to them, as we would they should do unto us. *1 Cor. 6. 8, 9. Rom. 13. 7, 8. Mat. 5. 21. Jam. 4. 11. Mat. 5. 27. Mar. 10. 19. 1 Thes. 4. 6.*

As we would not have others use Rigour and Severity towards us, so must we deal equally with them ; favourably interpreting severe Laws, not rigorously insisting upon our utmost Right to their great Damage ; nor exacting that Service, that is beyond their Strength and Power ; nor by the use of our Authority to discourage and grieve them, nor of our Liberty to scandalize, or to vex them. *Mat. 7. 12. Isa. 56. 1. Colos. 4. 1. Isa. 58. 3. Rom. 14. 15, 21.*

It is reasonable and necessary that Mankind should Cordially and Affectionately love each other ; that they should take Pleasure in each others Content and Profit ; and seek for, and do unto each other all the Good they are

3.
Equity.

4.
Charity.

are able. For he that honoureth another, desireth also to be esteemed himself; and he that pitieth or relieveth another, hath Infirmities and Needs of his own: And every one in his Turn needeth forbearance, and forgiveness; and all Men commend in others, and expect from them courtesy and condescension, candour and gentleness, gratitude and officiousness, and such like demonstrations of sincere Love, and affectionate Benevolence. *Rom. 12. 10, 13, 15. Phil. 2. 3. Galat. 6. 1, 2. Rom. 12. 16.*

5.
Peace.

It is fit also and necessary, that we be Peaceably minded, and that we love and maintain good Order; that we be content with our Station, and study to be Quiet, and to do our own Business; that we endeavour to keep up a right Understanding and Agreement amongst Men; and when they happen to differ to reconcile them, and make them Friends again. *Rom. 12. 18. Mat. 5. 9. 1 Thes. 4. 11.*

6.
Sobriety
or Purity.

It is reasonable and good that we think no better of our selves than we deserve, and have a just sence of our dependance upon God, and of all our weakneses and defects, which is Humility. *Mat. 5. 3. Colos. 3. 12. Rom. 12. 13.*

That we moderate the desire and use of all Delights, by reason and the expectation

peccation of a better Life; and gratifie no Appetite with the Dishonour of God, or our selves, or to our own or other Mens Damage, which is Temperance. *Job. 6. 27. Colos. 3. 1, 2. 1 Pet. 2. 11.*

That we suffer no Passion to put us beyond the use of our Reason; or to betray us into Expressions or Actions that are indecent or injurious, which is Moderation or the government of the Passions. *Phil. 4. 5. Mat. 5. 22. Luke 21. 9. Epbes. 4. 31.*

* That we be content with our Condition of Life, and bear with an equal and calm Mind, the Vicissitudes and Misfortunes, and Afflictions that are incident to Men; fearing more to do, than to suffer Evil; and chiefly studying how to adorn every Lot, which is Patience and Fortitude. *Heb. 13. 5. Phil. 4. 12. Rom. 12. 12. Rom. 12. 21.*

It is likewise necessary that we study the Conduct of our Selves, and contrive to do those things that excel; and to do every thing in fit Season, and in the best Manner. *Prov. 14. 8. Rom. 16. 19. Mat. 10. 16. Epbes. 5. 15.*

This is the Law written in the Heart; every ones Conscience witnesses the Sins and Necessity of these Rules, and prompts Men to act accordingly; judgeth and rebuketh their departure from
and

and applauds and gratulates their conformity to them; and keeps the one in sad and uneasie, and the other in pleasing and joyful Memory. *Rom. 1. 14, 15. Job. 8. 8. 2 Cor. 1. 12.*

Patriarchal Religion.

These Principles of Truth, and Rules of Practice, the Patriarchs inculcated, by Instruction and Example; and enforced them with the Tradition of the World's Creation, of Paradise, and Man's primitive and fallen Estate. And God by special Manifestations, and singular Providences, by his Care of the Righteous, and by the signal Overthrow of the Wicked, and by particular Revelations upon Occasion, bore witness to the Truth, and gave encouragement to the Practice of Religion. *2 Pet. 2. 4, 5, 6, 7, 8. Genes. 4. 9, &c. Gen. 9. 4, &c. Gen. 17. 1, &c. Gen. 18. 19.*

Paganism.

This Religion Men depraved by wicked Lives, and by idolatrous Worship; and God gave them up to reprobate Minds, and vile Affections. *Rom. 1. 21, 26, 28.*

1. Superstition.

For Men terrified with their Guilt, invented Expiations; and loving their Sins, sought to compound with God by costly Sacrifices, and a pompous and painful Service. *Micb. 6. 6, 7. Isa. 1. 11.*

2. Idolatry.

And this fondness of external Pomp, occasioned the introduction of Images and Idols, and that was the occasion

occasion of *Idolatry*; gross and Ignorant Minds, first adoring God as resident in the *Idol*, and afterwards the *Idol* it self: And by such *Idolatry* their Minds became more ignorant of God, alienated from him, and debauched with false Opinions concerning him. *Exod.* 32. 1. *Wisd.* 14. 12, 13, 14. *Isa.* 46. 6, 7. *Rom.* 1. 21, &c.

From worshipping a multitude of *Idols*, Men came to conceit a multiplicity of ^{3.} *Polytheism*. Gods: A guilty Dread made them desirous of many Intercessours with God; and a secular Mind made them fond of many tutelar and Patron-Deities; whom they served as Distributers of the good things of Life, and as being set over the particular Affairs thereof. Thus they limited God in their false Conceptions, and rivalled him in their idolatrous Worship; and, forsaking the true God, served the Creature more than the Creator. *2 King.* 17. 29. *2 Cor.* 8. 5. *Gal.* 4. 8. *Jer.* 11. 13. *Jer.* 44. 17, 18. *Rom.* 1. 25.

These Gods and Lords many had ^{4.} *Magick*, their proper Rites, by an exact performance of which their Worshippers hoped to render them Propitious: And to encourage such nice Superstition, wicked Spirits interposed; and by giving success to the Charms, gained the Hearts of the Worshippers; and instead of the

the spiritual Worship of the true God, established a *Magical Service* of false Gods, and infernal Spirits. *Psa.* 106. 28, 27, 28. *1 Cor.* 10. 29, 21.

5. *Impurity and Cru-
elty.* Humane Sacrifices and filthy Myste-
ries were Rites that could only please
such wicked Spirits: These were pro-
per Badges of Satan's Bond-Slaves; and
this was the greatest Havock that could
be made of Religion; when that which
should unite Men to God, and perfect
their Natures, became the Instrument
of alienating them from God, and de-
basing and enslaving their Natures, and
filling them with brutish Lusts, and di-
abolical Passions. *Ezek.* 16. 20. *Isa.* 57.
5. *Ephes.* 5. 11, 12.

6. *Profligate
Manners.* When Men's Religion engaged them
in Lewdness and Inhumanity, and in-
spired them with Fierceness and Cru-
elty, and their Gods were represented
as Patrons of Vice, their Conversati-
on must needs be Abominable, and full
of wild Confusion; and they who were
alienated from God, by wicked Works,
were given up by him to vile Affec-
tions, and to a reprobate Mind, to
do those things, which are not conve-
nient. *Rom.* 1. 28, 29, 30, 31.

Revelation. God at length applied a Remedy to
this Deplorable condition of lost Men;
and by a written Revelation gave a
new Authority and Energy to the Prin-
ciples

ciples and Rules of true Religion; and so restored it by *Moses* and the Prophets first, and then by *Christ*. *Exod.* 16. 3, 4, 5, 6. *Heb.* 1. 1, 2.

The holy Scriptures were written by *Holy Men*, moved thereunto by the *Holy Ghost*; and contain a sacred History, (Literal and Prophetical,) of the Church of God, from the beginning to the end thereof; and an Account of such Divine Facts, Messages, and Revelations, as God saw needful to be preserved, and transmitted to all Ages of the Church, for the instruction and benefit thereof. *2 Pet.* 1. 21. *2 Tim.* 3. 16. *Rev.* 22. 16, 18, 19.

Religion by Moses.

God chose the *Jews*, (whom from the Days of *Abraham* he had trained up under a special Providence,) to be his peculiar People; Witnesses to the Nations of his Power and Majesty. Them he redeemed from Idolatry and Slavery, with a mighty Arm and astonishing Wonders; by which he triumphed over all the Idols of *Egypt*; and made himself a Name and Memorial amongst all the Nations round about; who from them might learn to turn from Idols, and serve the living and true God. *Exod.* 3. 15. *Deut.* 4. 32. to 40. *Deut.* 4. 6, 7. *Rom.* 3. 29.

i.
Election of
the Jews.

God

2.
*Law Cere-
monial.*

In God having disciplined the *Jews* in the Wilderness, and driven out the Nations, under the Character of abominable Idolaters, and prohibited the Worship of Idols under the penalty of Death; ordained also a Ritual Service, the more effectually to curb their Idolatrous Inclinations, and to train them up in the Worship and Knowledge of the true God. Some Rites he appointed to be Signs between God and his People, to distinguish the Servants of the true God, the Creatour of Heaven and Earth: Some he allowed them, because they were fond of them, and could with 'em honour the true God: Some he prohibited, because they were the Customs of the Heathens, and ordained the contrary for his People. Most of their Rites, especially the Majesty of their Priests and Service, taught them to esteem themselves a separate People, holy unto the Lord: Some were instructive of moral Righteousness, and others Types of Evangelical Blessings. *Deut.* 8. 2. *Lev.* 18. 24, &c. *Deut.* 12. 30, &c. *Ezek.* 20. 7, 9, 12, 24, 25. *Deut.* 14. 2. *Heb.* 10. 1.

3.
Theocracy.

God dwelling in his holy Temple, as the King of *Israel*, and ordaining a continual Intercourse between Himself and them, by Oblations and Oracles, gave them sensible Proofs of his Being and

and Providence, and by rewarding the Obedient, and punishing the Contumacious, established the Difference of Good and Evil. *Deut.* 12. 5, &c. *Rom.* 3. 2. *Lev.* 17. 10. *Deut.* 29. 20, &c. *Psal.* 76. 1, 2.

The Ten Commandments were the Summ and Substance of God's Covenant with *Israel*; and the Political Laws were agreeable to these, and Fences about them. Both were designed as a Strand to their wicked Inclinations; and as Rudiments of Vertue, to lay the Foundation of a true Morality and inherent Holiness. *Ezek.* 20. 11, 12. *Deut.* 5. 2, 22. *Gal.* 3. 19. *Psal.* 19. 7, &c.

4.
Laws Moral and Political.

The History of the Creation, of the Fall of *Adam*, and of the Destruction of *Sodom*, together with the Lives of the *Patriarchs*, were very Instructive, and contained sensible Proofs of the Divine Existence, and Providence: And so did the Translation of *Enoch*, and Ascension of *Elijah*, of a Future State; *Abraham*, *Isaac*, and *Jacob* were Examples of Piety and Vertue; and Instances of God's regard to righteous Men. The Wonders which God repeated in their Sight, confirmed the Fame of his ancient Facts: And both what they saw, and what their Fathers had told them, were mighty Demonstrations of God's Dominion, and Monitors of their Duty. *Gen.* c. 1. c. 3. c. 6, 7. c. 18. 23, &c. *Heb.* 11. 5. 2 *Kim.* 2. 11. *Pf.* 78. 6, 7.

3.
Sacred History, and Divine Facts.

D

They

6.
Prophets
and preach-
ers of Righte-
ousness.

They who kept the Covenant of God and observed his Ceremonies, were train'd in his School, and learned a perfecter Righteousness, than the Rudiments of the Law. For God sent them Preachers of Repentance and true Holiness; and Prophets to foretel and prepare them for a better State of things. They taught them, that Obedience is better than Sacrifice; and Repentance the only Capacity for the Divine Favour; and that God will reward those who are truly good, in the Life to come. The Prophets also foretold the Coming of Christ, and the Enlargement of the Church, and the Bringing in of Eternal Righteousness by him. *Psal.* 119. 18. *Gal.* 3. 23, 24. *Jer.* 31. 33, &c. *Dan.* 9. 24. &c.

Religion by Christ.

The Christian Institution comprehends and perfects Natural Religion; and supersedes and abolisheth *Mosaical*.
Mat. 5. 17, 18. *Gal.* 4. 3, 4, 5.

Agreement
of the Law
and Gospel.

It travels with the same Design as did the Law of *Moses*, viz. to destroy the Works of the Devil, and set up the Kingdom of God; but by Means more proper, accommodated to all People; and by their fitness for all Times, made perpetual, and unchangeable. The Law was given to the *Jews*; the Gospel is in-

intended for all Nations: That Dispensation was a Kingdom of this World; this is a Kingdom of Heaven: That restrained Idolatry, and Vice, by imposing a Yoke of Ceremonies; this by declaring the Nature of God, and his true Worship: That was a Compliance with their childish Temper; this is an Address to Men's Reason and Judgment: That made the Condition of the Covenant to be the keeping of God's Ceremonies; this makes an Imitation of God and his Son Christ Jesus, to be so. 1 *Job.* 3. 8. 1 *Thef.* 1. 9. *Mat.* 28. 19. *Gal.* 5. 1. c. 4. 1, 9. *Ephes.* 5. 1.

Principles of Christian Religion.

That there is but One God, the Creator of all Things, and Father of our Lord Jesus Christ, who is to be worshipped in and through, as he blesteth us by, the Eternal Word and Spirit. 1 *Cor.* 8. 6. *Ephes.* 4. 6. 2 *Cor.* 13. 14.

1.
Unity of
God.

That God being a Spirit, will be worshipped in Spirit and Truth, without Sacrifices, Images, or Pomp; with the Natural Acts, and Expressions of Divine Honour, and Signs of Reverence; and that the truest Service of God, consists in the imitation of him. *Job.* 4. 24. *Heb.* 12. 28. *Mat.* 5. 48.

2.
Spiritual
Worship.

That God is reconciled, and is in Christ, reconciling the World to himself;

3.
Reconcilia-
tion.

self; so that Pardon is sure to all true Penitents; and wilful Impenitence, the only Obstacle to Divine Acceptance and Favour. *1 Cor. 5. 18, 19. Luke 24. 47. Acts 5. 19.*

4.
One Medi-
ator.

That Jesus Christ is the Son of God, the true Messias, who was promised to the Jews, the Saviour of Mankind, and the only Mediator between God and Man. *Mat. 3. 17. Job. 1. 14, 41, 43, 49. 1 Tim. 2. 5. Acts 4. 11, 12.*

5.
One Lord
and Gover-
nour.

That the Son of God is the only Lord of all things in Heaven and Earth; who taking our Flesh of the Virgin Mary, and dwelling among Men, taught the Will of God, and the true Way to Eternal Life; set us a perfect Example of Life; died for our Sins, and for the confirmation of his Doctrine, and to compleat his Example; and being raised from the Dead, and ascended into Heaven, is most high in the Power and Glory of God the Father, and hath all Things put in Subjection to him. *Heb. 1. 2, 3. Job. 1. 14. Job. 6. 68, 69. 1 Pet. 1. 21, 24. Ephes. 1. 20, 21, 22.*

6.
Judgment
to come.

That the same Lord Jesus Christ shall come in Glory, to Judge the World; and shall sentence the Wicked to the Damnation of Hell, and receive the Righteous into Life Eternal. *Acts 1. 11. Mat. 25. 31, 36.*

That

That therefore the Difference of Moral Good and Evil, is real and eternal, and Holiness is absolutely necessary, to intitle Men unto, and make them Capable of eternal Happiness. *Hob. 12.*

7.
*Necessary of
Holiness.*

14. *Rom. 2. 7.*

That Christ Governeth his Church by the Holy Spirit, which is the Spirit of God, and of the Son, that moveth, sanctifieth, and ruleth the Hearts of Men; by whose Grace the power of evil Inclinations and Customs is infallibly Conquerable, and that Grace is most ready to prevent and follow us, and will not fail to assist and prosper our earnest Endeavours, till they are Crowned with everlasting Success. *Job.*

8.
*The Holy
Spirit and
its Aids.*

15. 26. c. 14. 17. c. 16. 13, &c. 1 *Cor.*
3. 16. *Gal. 4. 6. Luk. 11. 13.*

Special Duties of Christian Religion.

We ought to receive the Christian Doctrine in the Love thereof, to study it diligently, and to persuade our Hearts, of its Truth and Importance; to hearken diligently to the Instructions; to love the Precepts and observe 'em; to stand in awe of the Threats; and to desire earnestly the Promises of the Gospel. We must publickly profess our Faith and Hope in Christ, and confess him even with the hazzard of our Lives,

1.
Faith.

Rom.

Rom. 16. 26. *Heb.* 11. 13. c. 2. 1, 2, 3.

Rom. 9, 10. *Mat.* 10. 32, 33.

2. We must carefully abstain from all Repentance, that is Evil, and heartily cleave to that which is Good; and to that end, must live with great Care and Observation of our selves, oftentimes examine our Principles and our Practices; renew our Resolutions frequently; set our selves to resist Temptations; and carefully use all proper Means, to excite and maintain a lively Sence of God, and our Duty, an Hatred of Sin, and Love of Holiness. We must sorrowfully confess our Faults to God, and ask forgiveness at his Hands; and do the same towards Men, in Case of Scandal and of Injury. *Rom.* 12. 9. *1 Pet.* 5. 8. *Gal.* 6. 4. *2 Cor.* 13. 5. *2 Cor.* 7. 11. *Jam.* 5. 16. *Mat.* 5. 23.

3. Fasting.

Abstinence and fasting are enjoined, and must be practised, as Instruments of Repentance, and Helps to Devotion. *Mat.* 6. 17. *Luk.* 5. 35. *Acts* 14. 23. *Jam.* 4. 9, 10.

4. Imitation of Christ.

Christians must do all in the Name of Jesus; and propound his Life for the Pattern of their own. They must study from his History, and observe the Excellencies of his Spirit, and Vertues of his Conversation; and set themselves to Copy out both. They must observe their Defects, and rectifie their Misdoings,

ings, by looking unto Jesus, and admiring the serene Greatness of his Mind, and majestick Beauty of his Conversation. *Colos. 3. 17. Job. 13. 14. 15. Mat. 11. 29. Heb. 12. 2.*

Christians must love Enemies, and forgive Injuries, and embrace each other with a most tender Affection, be very sensible of the Interests of Christ's Church; and seek their own Things in subordination to the Things of Christ, and their own Felicities, in the perfection and consummation of his Kingdom, *Mat. 5. 44. Job. 15. 12. c. 17. 21, 23. 1 Cor 12. 25, 26, 27. Phil. 2. 4, 21.*

The Gospel hath brought Life and Immortality to Light; and Christians must study, meditate of, desire and hope for that immortal Life, and pursue it with tender and warm Affections. *2 Cor. 4. 18. c. 5. 2, &c. Colos. 3. 2. Phil. 3. 20.*

But towards worldly Things their Affections must be cool and moderate; they must reckon of suffering, and by great Examples of Patience, and Trust in God, and resolve to keep Faith and a good Conscience, tho' with the loss of their dearest Injoyments, yea, of Life it self. *Col. 3. 2. Jam. 1. 4. c. 5. 7. Luk. 14. 27, 33.*

Christians who have such a Guide and Pattern, must aim at the best Things; study and endeavour the highest Degrees of Vertue, and to be continually out-

5.
Love.

6.
Heavenly-
mindedness.

7.
Bearing the
Cross.

8.
Perfection.

out-doing themselves, and excelling others, in Purity of Heart and Life. *Heb. 6. 1. Colos. 4. 12. Mat. 5. 46, 47. Phil. 4. 8.*

9-
Church
Communion. For securing such good Effects, of his holy Religion, it is the Will of Christ, that an Order of Men be set apart, to teach and govern his Church: That Christian Assemblies be held for the Worship of God, and for the teaching and advancing the Knowledge and Practice of the holy Religion: That Christians be initiated by Baptism; that they often commemorate the Death of Christ in the Lord's Supper; that they attend upon the preaching and reading of the Holy Scriptures, and submit themselves orderly to the Conduct of spiritual Pastors, for the confirmation of their Faith, and increase of Knowledge, and furtherance of holy Practices. *Ephes. 4. 11, 12, 13. Heb. 10. 25. Acts 26. 7. Mat. 28. 19. 1 Cor. 11. 23, 26, Heb. 13. 17.*

The Christian Institution is the most excellent and perfect; and not only designs to reform the foolish Opinions, and flagitious Manners, introduced by false Religion; but to make its Votaries of an excellent Spirit, and amiable Conversation. But it foretells, that there would happen a great and lasting Apostacy from, and subversion of this Design of Christianity. And that Christ, in his appointed time, will reform his Church, and at length restore its primitive Lustre, and do honour to himself and his Institution, by the happy Event and Success thereof. *2 Cor. 3. 7, 8, 9, 10, 11. 1 Tim. 4. 1, 2, 3. 2 Thes. 2, 7, 8. Rev. Chap. 11, 12, 13.*

FINIS.

